

THE

LETTERS

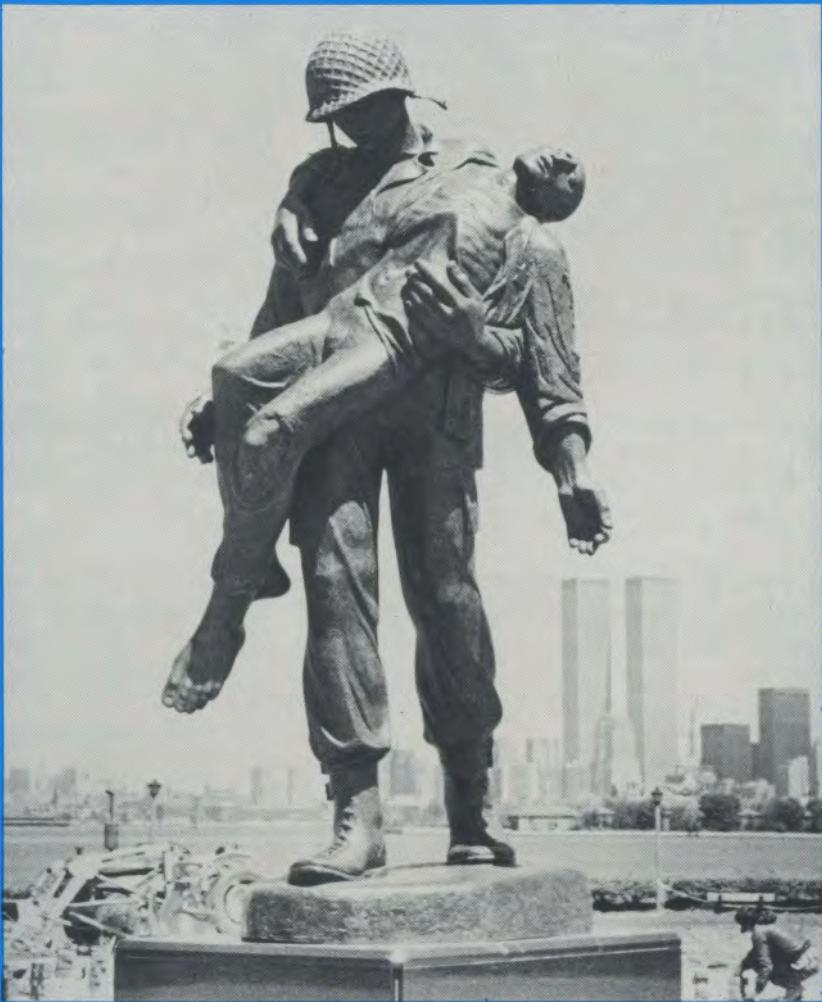
# SHEKEL

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Rapoport's "Liberation"

# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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A.I.N.A., 12555 Biscayne Blvd. #733 North Miami, Fla. 33181

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## *The President's Message by Moe Weinschel*

Dear Members:

A Board meeting was held March 27, 1995 at my home, chaired by Ed Janis. Attending were six board members, our editor Edward Schuman and newly elected Harry Pollackov. Reports were heard on membership, The Shekel, New Issues from IGCMC, our financial status and plans for the future.

The candidates for election to our Board were Mel Wacks, Harry Pollackov and J.J.Van Grover. Since there were no other candidates our Secretary was asked to cast one ballot to elect them.

As a new member of the Board, Harry Pollackov will be working on publicity and membership. We know that he will do his utmost to fulfill his duties. Nat Sobel has joined Sylvia Haffner Magnes as a "Director Emeritus", and will continue to be a source for his many talents.

Since our dues do not cover costs, the Board noted the need for strong support from our present members to make purchases through AINA, to make donations and recruit new members. A membership blank is included in every Shekel, either as a tear out on the last page, or as a separate flyer.. Please, sponsor a new member and receive a numismatic gift from AINA.

You will be receiving mail shortly regarding the General Membership meeting. This will take place May 4, 1995 during the New York International Numismatic Convention at the Sheraton Center Hotel in New York City. The notice will also contain a Proxy. Please return the Proxy if you cannot attend since it is a necessity for a quorum.

Since we cannot always coordinate mailing our order forms with those of IGCMC, we ask our members to continue placing orders for new issues by using the IGCMC form or our form and mail to AINA NEW ISSUES DEPT. P.O. BOX 836, OAKLAND GARDENS, NY 11364. Please indicate AINA and/or your INS club on the form so that proper credit can be given to AINA and the clubs can benefit. The price you pay will always be the same.

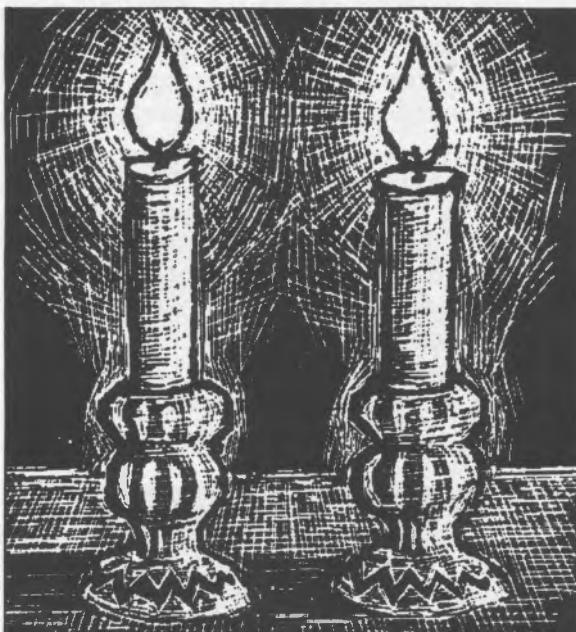
Shalom



## Silver Candlesticks by Arno Herzberg

I have looked at them a thousand times. Each time an uneasy pride grips me and I can hardly believe that it is all real. There is too much attached to this lifeless symbol, more than words will ever express. The pieces of silver hammered together by a good craftsman have seen history and they have made history. They are older than I and they are younger than I ever wished to be. Fate swirls around their silvery image, and still I cannot help asking how I can be so attached to a pair of candlesticks.

My parents received them as a wedding gift shortly after the turn of the century. They were always handled with special care. Every dent was removed at once; they were polished again and again. They were my mother's pride, a joyful showpiece for those who cared. Every Friday night, every holiday, my mother recited the blessing over them - "we have been commanded to light the candles" - and we might as well add, "to be the light of generations to come."



Then came the war, World War I. My father had to go to the German army to fight for the "Fatherland." Too often my mother's tears wet the sides of the candlesticks. It was a lonely life. Nothing was normal.

Finally, the fighting came to an end. But then we heard the shattering news that our town and its surroundings would become part of Poland. From Germany to Poland - so it was decreed in far away Versailles.

The Germans marched out, and the Poles marched in. The border between Poland and Germany was a river at the edge of town, a few hundred yards from our house. We became Polish citizens and we did not know how and why.

But there were the candlesticks. The Poles prohibited the export of valuables of silver or gold. We were confronted with a singular choice: Either violate the law of an oppressive state or abandon everything that we cherished. It was not a trifling matter. We had to cope with it our way.

I still see my mother taking one candlestick and fastening it with strings to the side of her right leg. She was protected by the long, flowing skirts, fashionable at the time. She could walk with it freely without showing a bulging foreign matter. She walked the few hundred yards to the bridge that separated Poland from Germany. The Polish guards knew her well. In fact, she carried on a lengthy conversation with them. No bodily search was made. She walked into Germany to the house of a friend, where she unloaded her candlestick. It was in good hands.

A week later the same procedure saved the other candlestick. Our friend kept them until the day we said good-bye to Poland and moved back to Germany. It was not an easy move. Everything was strange in a strange little town; strange people, strange surroundings, strange ways to become accustomed to. The candlesticks threw a dim light on our first immigration.

Then came the years that brought a frightening inflation. One million marks could not buy a loaf of bread. Everything generations worked for turned into nothing. But the candlesticks were there; in the midst of turmoil and disaster they kept their precious presence. My mother continued waving her hands over the candles: "We are giving light to the candles and to our lives."

Years went by and normal times returned, but they didn't last very long. Soon we had to write off rest, tranquillity, peace of mind and the safety of our home. The sound of goose-stepping boots said it all; a world came to an end.

It was Kristallnacht. The hoodlums invaded our house and smashed the furniture. They smashed my mother's well-kept dishes. They ruined everything they could lay a hand on. But they did not get the candlesticks; I had taken them long ago to the big city.

But how could I get them to a safe place? It was not an easy matter. I heard that at a certain railroad station in Berlin, luggage was accepted for dispatch abroad when taken on a ticket to a destination outside Germany. Contents were seldom searched.

I packed the candlesticks in a small valise with heaps of clothing and books to cover any empty space. I carried the valise to the railroad station, bought a ticket to Amsterdam and showed it to the clerk, who expedited my suitcase without opening it. He gave me a receipt and returned the ticket.

As soon as I was out of his reach, I tore up the ticket and threw the pieces into two refuse cans at different locations. It would have been dangerous to keep the ticket. Any of the frequent searches by the Gestapo would have raised a thousand questions.

I mailed the receipt to a friend in Amsterdam who was to pick up the valise and keep it until I would repossess it on my way to America....

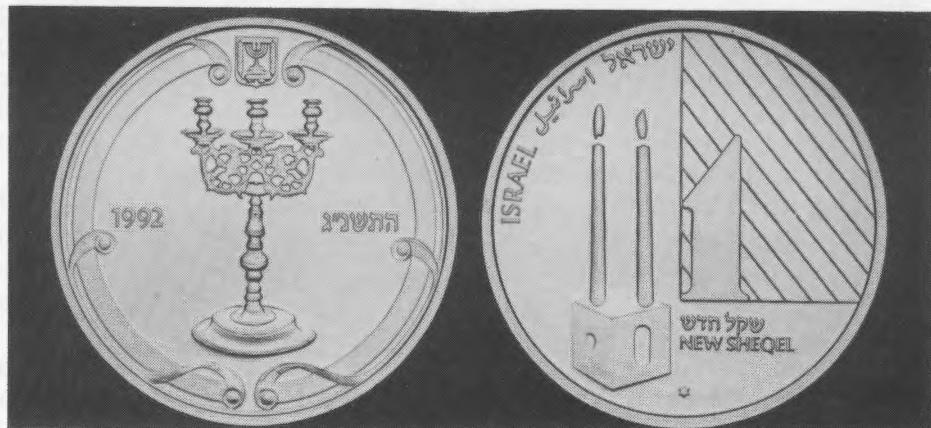
For many years the candlesticks have graced our table. The candles lighten our room and their bright shine brings a thankful joy to our hearts every Friday night, every beginning of a holiday. They renew our will to face the future.

We survived. The candlesticks survived. Now, a new generation is about to take over. Little Rachel and the three-year-old twins say the blessing my mother used to recite. Every time I hear those eternal words, her picture passes before my eyes. The life she endured, the death she suffered at the hands of vicious Germans is engraved in memory and attitude. It is like a book that never can be closed. It is like a hurt that never can heal.

There are few witnesses left to the disaster that befell our family. But the candlesticks will tell the story, long after we are gone.

This article was printed in *The Arts* section of the New Jersey METRO-WEST Jewish News. The author, Arno Herzberg, is a retired accountant who lives in Union. Mr. Herzberg was the correspondent for the Jewish Telegraphic Agency in Berlin from 1935 to 1938.

The numismatic item used to illustrate this article is quite appropriate. In 1991, the Israel Government Coins and Medals Corp. decided to change the motifs on their annual Hanukka coin series. Replacing the familiar Hannuka lamps were Judaica Art ceremonial objects. The "Shabbat Candlesticks" coin, the 1992 (5753) Hanukka commemorative, was the second of the series of Judaica Art. The three branched candelabra which graces the coin's obverse is copied from a lamp in the Israel Museum collection. The modern cube candelabra on the reverse is the work of Israeli artist Zelig Segal.



## The LIBERATION Medal by Rabbi Norman R. Patz

A medal devoted to American GIs who liberated Nazi concentration camps, honoring the fighters and survivors of the Holocaust, and the memory of the millions who were slaughtered has been issued by the Israel Government Coins & Medals Corp. on the 50th anniversary of the Allied victory in World War II.

The medal obverse depicts Natan Rapoport's Liberation monument which stands in Liberty State Park in Jersey City, New Jersey. The monument is of an unarmed GI standing on a pedestal, cradling a concentration camp survivor in his arms. *"Our servicemen fought, not to conquer...but rather to rescue and restore freedom to those persecuted and oppressed..."* These words were written in the Liberty Park Monument Committee Resolution, at the erection of the monument. In this last major work of a distinguished career, the sculptor endeavored to commemorate the spirit, dedication and compassion of the American servicemen as liberators of the oppressed.

Set against the background of the Statue of Liberty and the twin towers of the World Trade Center on the near horizon, the monument asserts powerfully and tenderly that America fought for human dignity and liberty, earning the gratitude of the people they rescued and the respect of freedom loving people all over the world.

The reverse side of the medal portrays a representation of a globe showing the world, with lines representing latitude and longitude. The symbol "V" standing for Victory is at the North Pole of the globe. The numerals "50" representing the 50th anniversary of the end of World War II are at the South Pole position. Around the perimeter of the medal appear words for freedom and liberty written in English, French, Russian, Polish, Hebrew and Yiddish. The signature of the sculptor, N. Rapoport, appears engraved incused on the base of the pedestal.

Natan Rapoport was born in Poland and fled to Russia during World War II. From the moment he learned of the Warsaw Ghetto Uprising in 1943, he became determined to erect a memorial to the heroic but doomed ghetto fighters. Owing to his fortitude and persistence, his Warsaw Ghetto Memorial was the first monument to be placed in the destroyed area of the former ghetto.

During the Communist era, this monument became a symbol of resistance to tyranny, as Solidarity union members gathered there in protest of their government's despotism. The monument was the site of a visit by the Pope. Several American Presidents have laid wreaths at its base.

A second casting of Rapoport's Warsaw Ghetto monument has a place of prominence at Yad Vashem, Israel's Holocaust Memorial in Jerusalem.

Among Rapoport's other well-known works are the statue of Mordecai Anilewicz, the leader of the Warsaw Ghetto revolt, which stands at Kibbutz Yad Mordechai; the Victory monument at Negba, and the Scrolls of Fire Monument in the Judean Hills, all in Israel. His monument to the Six Million Jewish Martyrs, which is located in Philadelphia, Pa., has become the site of this city's annual Holocaust ceremonies.

Natan Rapoport's *LIBERATION* sculpture medal is being cast in very limited numbers, 599 in silver - 59 mm in diameter, weighing approximately 175 grams; and 999 in bronze - 82 mm in diameter, weighing 340 grams. It is the first medal ever created by the Israel Government Coins & Medals Corp. using the casting method, which produces precise sculptural high relief details.

The Israel Government Coins & Medals Corp. list prices for these medals are: Silver, \$189.00 - Bronze, \$99.00. The medals may be purchased from A.I.N.A. at the special reduced prices of \$164.00 for the silver, and \$79.00 for the bronze issues. Medals can be ordered either by telephone calling 800-562-6467 outside New York State, or 718-224-9393; or by mail.

Please address orders to:

A.I.N.A. New Issues Dept.  
P.O. Box 836  
Oakland Gardens, N.Y. 11364



## The First Banknotes of Israel by Shmuel Aviezer

It is November 29, 1947. The United Nations General Assembly has just adopted the 33-yes-13-nay historic resolution recommending the establishment of two states in Palestine: one Jewish and one Arab.

The resolution called for taking immediate steps to organize, among other needs, a currency structure for the soon-to-be-born Jewish state. Apart from this constituting a tangible expression of national prestige and sovereignty, there was a great apprehension that the whole monetary system may collapse if the British Government, upon the withdrawal of the mandate in the middle of May 1948, would declare the banknotes and coins then circulating in Palestine as null and void.

In fact, the search after solutions began as early as August 1947, when the United Nations Commission for Palestine recommended the partition of the Holyland into two separate states, yet managing a joint economic, monetary and customs set-up.

On October 27, 1947, Mr. Oscar Guss, economic advisor to the Jewish Agency in the United States, submitted a plan to Mr. Eliezer Kaplan, in charge of economic affairs in the Jewish Agency, in which he broached the idea of issuing a joint coin for Palestine, one side to be designed by the Jewish state and the other by the Arab state. This coin was to be struck in two series one for each state, carrying specific symbols of each. The Jewish Yishuv leaders did not lend ample attention to this matter. The political developments were unclear, as the Arabs refused to accept the partition plan.

The British position, regarding the supply of means of payment, was very adamant. The representative of the Palestine Currency Board precluded the possibility of supplying banknotes and coins after May 1, 1948. Palestine was excluded from the Sterling block and the prospect that all the currency in circulation would cease to be legal tender once the Jewish state is declared loomed alarmingly ahead.

In the first days of February 1948, the Chairman of the Anglo-Palestine Bank, Mr. Eliezer Hofien met with the Finance Minister-designate of the new state, Mr. Eliezer Kaplan. They concluded that the Bank shall assume the responsibility of providing the necessary means of payment after the termination of the British Mandate. Two parallel decisions were taken:

A) The Bank shall take the necessary steps to issue new banknotes, fully guaranteed by the Bank, which should thus meet with public approval.

B) the Bank shall print provisional semi-promissory notes with fixed face value for use in the event the real banknotes were not supplied in time.

These provisional semi-promissory notes were printed, on one

side only, at the Shoshani printing house in Tel Aviv in April 1948. The denominations were: 500 mil, 1, 5, and 10. The Hebrew name for the currency was "lira", in English "pound" and in Arabic "Guinea"; this because no name was yet chosen for the currency of the yet-to-be-established Jewish state. These "notes" were never issued and were destroyed but for token museum quantities.

It was clear to Mr. Hofien that "real" banknotes could not be printed in Palestine before the end of the British Mandate, this being a flagrant violation of the law. The Anglo-Palestine Bank, with its solid reputation, would not try to do this in secret. Moreover, there was no real technical facilities or skills to accomplish such a project in Palestine. Therefore, he found a way to meet with the president of the American Banknote Company in New York, whose firm was the most experienced and responsible banknote printer in the United States.

The Americans raised a hump of obstacles: on whose authority would the Anglo-Palestine Bank issue the banknotes? What law stands behind this request? Who designs the banknotes? What is the name of the currency?

Apparently the United Nations resolution did not constitute in their eyes a solid basis to determine that a Jewish state will eventually be established. Moreover, the printing of banknotes for a foreign country must always receive the prior approval by the State Department, which in the first months of 1948, reneged on its support of the partition plan and was considering a trusteeship status for Palestine.

Through great efforts and by support of Jewish signatories, the American Banknote Company agreed to print the banknotes in the shortest lapse of time on the condition that no mention is made of the name of the printers, their being unsatisfied of the quality of the banknotes produced in so short a time.

Now came the stage of the design and the inscriptions. Mr. Hofien did not relate great importance to the wordings. "Either the name of the Bank and the signatures of its Directors give enough trust so the text is not important, or if they do not inspire this trust, what consolation will the text offer?" said Hofien.

Still banknotes should carry indicative inscriptions. In defining the linguistic compatibility in Hebrew and in Arabic, and in determining their positions and conspicuously, Mr. Hofien consulted with Mr. Moshe Shertok (Sharett), the future Minister of Foreign Affairs for Israel, who was then in New York. The Arabic calligraphy, though right but not artistically performed, was chosen with the assistance of an Arabic speaking Jewish clerk in the Iraqi-Jewish-owned Zilkha Bank in New York.

Mr. Hofien wanted the Arabic text to be in the same size as the Hebrew one, though the velour was to be lighter in order to emphasize the Hebrew text. This wish emanated from the possibility,

though vague, that an Arab state may yet emerge beside the Jewish state as the U.N. resolution called for.

Besides Mr. Hofien's signature, a second signature was mandatory. Obviously this has to be the signature of Dr. A. Barth, the Director General of the Anglo-Palestine Bank. A facsimile of his signature was obtained from an A.P.B. circular found in one of the banks in New York which had maintained business relationship with the Anglo-Palestine Bank.

The American Banknote Company, in their efforts to hasten the production of the banknotes, put together in the design various graphic rosettes from the shelf, including some of those used in designing Chinese banknotes!

The hectic work which began at the end of April 1948 was finished in early July 1948. The banknotes were flown by a K.L.M. chartered aircraft to a makeshift military airfield in Ein Shemer, close to Hadera in the center of Israel, as the international airport in Lydda was then in the hands of the Arabs.

The banknotes were in the denominations of 500 Mils, 1, 5, 10 and 50 Palestine Pounds. The front bore the inscriptions in Hebrew and English while the back was printed in Arabic and English. The text in the three languages read: "The Anglo-Palestine Bank Limited will pay to the bearer 500 Mils, one, five, ten, fifty Palestine Pounds". Also the following inscriptions appeared in three languages: "The Bank will accept this note for payment in any account"; "Legal tender for payment of any amount".

It is doubtful whether the form and shape of the new banknotes met the expectations of those who aspired to see the revived Jewish sovereignty celebrated with a real Hebrew currency. But, when the banknotes were in preparation, the name of the future state or of its currency was not known. To continue the mandate terminology seemed inevitable, though in Hebrew it sounded much more palatable, using the („י) Erez-Yisrael name for the currency instead of Palestine.

The Minister of Finance, Mr. Eliezer Kaplan, in his announcement in the official Gazette No. 15 on August 17, 1948, one day before the banknotes were put into circulation, explained that "the Israeli Government has decided to create a new currency unit for Israel carrying the name of "Israeli lira" (pound) which will replace the Palestine Pound. The name "Israeli lira" will appear on new banknotes which will be issued in future by the Anglo-Palestine Bank. On the banknotes that were prepared a few months before, the name of the currency is "Palestine Pound". Yet, in accordance with paragraph two of the Currency Ordinance, these banknotes will be considered as "Israeli Lira".

Mr. Kaplan added: "We share the public desire that the currency be endowed with a Hebrew name, and the issuing authority also bear a Hebrew name. Yet, the current state needs oblige us to follow this

procedure without any delay. Let it be known by the public that their rightful desire will be eventually fulfilled."

This promise materialized four years later, in June 1952, when the first banknotes of Israel were replaced by a new series, issued by Bank Leumi Le'Israel, the heir to the Anglo-Palestine Bank, with the name "Israeli Lira" printed on them.

The exchange of the Mandate banknotes with the new Anglo Palestine denominations starting August 18, 1948, went with great success which showed the public trust in the Government and the Bank. Within two weeks more than 14 million Lirot were exchanged and by the end of September 1948, the last date of exchange, more than 26.5 million of Mandate pounds were in A.P. banknotes.

The public did not care to notice that the Anglo-Palestine banknotes were devoid of watermarks or security threads. They were printed entirely in the process of offset and not, even partially, in the highly secure method of intaglio, exclusive for banknotes, which made the banknotes an easy prey for counterfeiting. The only security element of value was invisible tiny metal fibers, randomly scattered in the paper, which radiated under ultra-violet lamp. Yet, during the four years in circulation only few attempts were made to forge these banknotes, primarily by Arab sources, but they were intercepted in no time, and their impact on the public was negligible.



# The ALEPH BETH Page

## ...Dedicated to the Beginner

by Edward Janis



Q. On the 18th Anniversary Of Israel's independence, the motto on the reverse in Hebrew "Am Yisroael Chai" (The People of Israel lives on) dominates the entire reverse. What is its origin? I could not find it anywhere. M F., Atlanta Ga.

A. It was a natural because in Hebrew Chai means both Life and eighteen.. Haffner (Israel's Money & Medals) states that its origin is in the age old cry: "David King of Israel, lives and endures."

The explanation is far more complex because of many facts. The Jewish child born today in an Israeli kibbutz, English townhouse or Brooklyn tenement, winds up in the woven pattern of the Jewish future. Through all the trials and tribulations, the Jewish people have endured over four millenniums since the time of Patriarch Abraham, the first Hebrew. Gone are the persecution empires of the Jewish past. Egyptians under the Pharaohs (not to be confused with modern day Arabs), Assyrians and Babylonians are all relics enshrined in the museums of the modern world.

There are many factors that have contributed to the Jews stubborn refusal to die as nation. It is generally accepted that the prime reason is the preservation of the Jewish religion. We need only to look at the coins of the Hasmoneans, War against Rome, and Bar Kochba to see the emphasis on the preservation of the Jewish religion and practices, as the rallying point of patriotism during these troubled times.

There is another factor, as paradoxical as it may seem, that has allowed the Jews to survive. The unique Romans (also nonexistent today) aggressive and diabolically efficient, defeated the Jews on at least three major occasions, caused dispersal and wide scattering throughout the known world. What was destroyed in Jerusalem managed to survive in dozens of far-flung communities. These refugees were driven together with common hate for the conqueror, the fear of both the unknown and the fear of G-d. History repeats itself. King Ferdinand and Queen Isabella signed the edict of expulsion from Spain on March 31, 1492. The Jews were allowed four months to prepare for their departure. With the spread of the Inquisition to Portugal and anti-Semitism to the rest of Europe, the "wandering Jew" ended up in the medieval ghettos of Europe and the "mullahs" of North Africa. These isolated Jews now studied and practiced their religion without the assimilationist influences and the conversion and mixed marriages of the outside world.

It was only through this dispersion that the monstrous Nazi extinction plans for the Jews failed. The elimination of the Jews in a Polish city or Berlin suburb could not bury the Jews in New York.  
AM YISRAEL CHAI.

**David Levy Yulee**  
ADAPTED FROM AN ARTICLE IN THE OCALA STAR BANNER  
**by David Cook**

David Levy was born in St. Thomas, West Indies in 1811. He was taken by his father to the United States in 1811. After being educated at Norfolk, Va. (1819-1827) he managed one of his father's Florida plantations. He then moved to St. Augustine where he studied law. After admission to the Florida bar he was appointed clerk to the territorial legislature.

From 1841 to 1845 he served as the Florida Territorial Delegate to Congress. Upon the admission of Florida as a state in the Union in 1845, he was elected as Florida's first senator and was the first Jew to serve in the United States Senate.

By the early 1850s, when David Levy became involved in the scheme to build a plank road from Palatka to Ocala, he already was one of Florida's most prominent promoters and developers. Marion Countians remembered well his plan to develop Orange Springs as a health spa. A decade earlier, Levy had joined with John W. Pearson in acquiring lands surrounding the springs with the hopes of turning it into a watering place of the type that was popular with northern visitors. The remarkable health benefits of the sparkling water already was highly touted by local residents.

Pearson had built a boarding house that accommodated about 60 guests. Arrangements were made to transport tourists from Palatka to Orange Springs by stagecoach. After all, Orange Springs already was a stop on the stage route to Ocala and Tampa. Perhaps it was the primitive, sometimes impassable condition of the road between Palatka, where visitors arrived by boat via the St. Johns River, and Orange Springs that convinced Yulee there was merit in building a wooden road that would provide a more pleasant trip.

Whatever the reason, Levy was well acquainted with the route the plank road would follow, dipping down to Ocala by way of Silver Springs, then turning north to Micanopy in Alachua County. In the long run, however, neither he nor any of the other prominent backers of the plank road could convince a skeptical public to invest in the enterprise. Levy was much more successful in promoting construction of Florida's first railroad.

His greatest accomplishment, however may have been in winning statehood for the Territory of Florida in 1845. That took all the political cunning and influence he could muster, and even then, he had to have the assistance of powerful political figures such as Gov. John Branch, because Florida was trying to enter the Union as a slave state. Opponents of slavery denounced Levy as a Jew and as an illegal alien, but he overcame these tactics so typical of Congress, and when President John Tyler signed the bill granting statehood March 3, 1845, it was a moment of triumph for the pro-slavery Levy.

It may have been the slavery question that had caused a break with his father Moses Elias Levy that sent him out into the world to make his own way. Moses, whose mother had been captured and made a slave in Morocco, hated slavery and could not tolerate acceptance of it within his own family. While David and his brother were at Harvard, Moses was told they had abandoned their Jewish heritage and were associating exclusively with Christians. Moses brought the boys home and put them in charge of his plantation at Micanopy. When he learned their views on slavery, the situation was intolerable, and he disowned the boys.

David went to work in a law office in St. Augustine and eventually became a member of the bar. He found that politics was his game and gained several important appointments. He was a delegate to the Constitutional Convention in Tallahassee in 1840-41 and went to Congress as representative of the Territory of Florida.

Florida historians refer to him as a key architect in the achievement of statehood. Certainly he mapped and directed the strategy that proved successful, pairing Florida with an anti-slavery applicant, Iowa.

A grateful Florida general assembly named a newly created county, Levy, to honor his efforts. It was suggested the county name its new county seat Levyville, but instead, it became Bronson. It wasn't long before David petitioned the state assembly to allow him to change his name to David Levy Yulee, the new last name coming from a title of his Moroccan grandfather who had purchased his grandmother for his harem.

Some writers say he became a Presbyterian, but the only evidence to support that was his occasional church attendance. The year after Florida gained statehood and David changed his name, he was married to Nancy Wickliffe the beautiful daughter of Charles Wickliffe, former governor of Kentucky and President Tyler's postmaster general. Nancy was a pious Presbyterian, which may account for the name change at least and most likely his church attendance.

David and his bride originally took up residence in Fernandina. It was years later when a community 10 miles west of Fernandina decided to honor him by adopting the name Yulee.

During his first term as senator, he advocated building a railroad across northern Florida, a project that was much opposed by South Florida residents. When his term ended in 1851, he was not re-elected to the Senate.

That was when he was caught up in the plank road movement and took an active part in trying to convince Marion Countians to invest in the project. But his major project remained his railroad. In 1853, the Florida Railroad Company was chartered, with David as president. The railroad would begin at Fernandina and connect Callahan, Waldo, Gainesville and Cedar Key. Many Railroad companies issued scrip bank notes including the Florida Railroad Company and Florida Atlantic &



Gulf Railroad Company of which Yulee served as president of both. Photographs of banknotes of these railroads are the numismatic illustrations for this article.

David was back in the U.S. Senate in 1855, having overcome his political opposition. After Florida seceded from the Union in 1861, he promptly resigned from the Senate and sat out the war on his new plantation at Homosassa.

David Levy Yulee was appointed one of five commissioners to go to Washington to negotiate the re-admittance of Florida to the Union. Instead, he ended up in a federal prison in Savannah. General U.S. Grant stepped in and gained his release in 1866..

The beginning of the Civil War kept the railroad from completion until 1867. By the start of the war, it had been completed only to a point north of Gainesville.

He spent the rest of his days developing railroads. He and Nancy retired in 1880 and moved back to Washington. She died in 1884, and he survived until 1886. Both are buried in Oak Hill Cemetery in Washington's Rock Creek Park.

The Shekel is grateful to Grover Criswell Jr. who sent your editor a copy of the newspaper in which this article appeared.

## SOKOLKA Ghetto Money by Edward Schuman

Sokolka is the name of a town in the Bialystok province of Poland.. There is no record of the effect which the transition from Polish to Prussian dominance in 1793 and later from Prussian to Russian rule after the Treaty of Tilsit in 1807, had on the Jewish community which was considerable in those times. Until 1915 the town belonged to Russia, then once again reverted back to Poland after the first World War.

Jews settled in Sokolka in the latter half of the 17th century. In 1698 they were granted a royal privilege giving them rights to engage in commerce and own property. King Augustus III of Poland raised the propriety village to the dignity of a town - invited Jews to settle there in houses and stores he built for them at his own expense, and even built a wooden synagogue. There were 522 Jewish poll-tax payers in Sokolka and its surroundings in 1765.

According to the population figures for Sokolka in the Encyclopedia Judaica, by 1847 the Jewish population numbered 1,454. In 1897 2,651 or 52% of the total town population; and 2,821 or 46.4% of the population in 1921. The growth of the population and the prosperity of the town must be attributed almost entirely to the Jews.

The Sokolka Jews earned their livelihood from trade in agricultural produce, hides, and crafts and the manufacture of cloth. Jewish contractors developed the tanning industry in Sokolka from 1866. This industry, before the outbreak of World War I, employed 700 workers. The Jewish workers' movement began to locally organize in the late 19th century. The Zionist activity began in the early 20th century. Jews from Sokolka joined the Third Aliyah and helped to found Kefar Malal in Erez Israel. All Jewish parties were active in Sokolka between the two world wars.

Jews were occupied in over 80% of the businesses and crafts in the town with the chief industry being the manufacture of cloth. The American Jewish Joint Distribution Committee helped to set up a tanning cooperative. Community institutions included schools of the Yavneh, Turbot, and CYSHO, a Maccabi sports club, and two libraries and several synagogues.

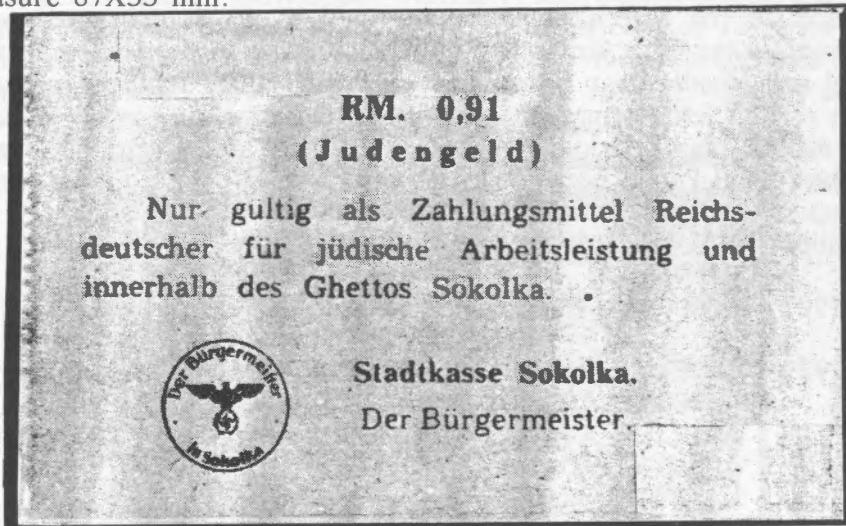
After the outbreak of World War II a large number of refugees from the surrounding areas and western Poland reached the town. By the end of 1939, after it passed to Soviet rule from 1939 to 1941, there were some 9,000 Jews in Sokolka. The activities of the Jewish community institutions and other Jewish bodies ceased under Soviet domination. On June 27th, 1941, shortly after Germany declared war on Russia, the town was captured by the Nazis. The fate of the Jewish citizens of Sokolka faired no differently than Jews of other towns and cities which came under German occupation.

The Jewish population was first subjected to restrictions on movement, forced labor and financial payments. In the fall of 1941 a ghetto for the Jews was created and all Jews were forced to stay in this ghetto. The dreaded day came on Nov. 5, 1942, when all the Sokolka Jews were assembled in the town center and a selection was carried out. Most were deported to Kelbasin, a central area camp where most Jews of the surrounding area were taken to. A few weeks later the Jews from Sokolka were transported to the Treblinka death camp and put to death.

Two hundred Jews remained in the ghetto in Sokolka. They were spared because the work they performed was in a factory that was engaged in the manufacture of felt boots. This was a commodity urgently needed by the German Army on the Russian front, and so they were allowed to live as slave laborers. They were taken from the ghetto to the factory each day and back again to the ghetto at night time.

Since it was forbidden for Jews to own German currency, a single issue of currency was printed to be used to pay these workers. The denomination of this currency was in the most unusual amount of .091 marks. One theory of why this odd denomination was used is that the exchange rate for the Polish 10 zloty note at that time was .091 mark. Another conjecture is that .091 mark was the wage paid to the Jews for one day's work.

The denomination is found at the top of the note with the word "Judengeld" in parentheses directly underneath. The imprinted seal of the Bürgermeister of Sokolka is located on the bottom left portion of the note. These are perforated on the left edge, evidently printed in book form, and were to be torn out as needed. These rare notes measure 87X55 mm.



But work did not save the lives of these Jewish workers. They were all murdered on January 18th, 1943 and the town was then declared Judenrein.

# UPDATE ON 50 POUND PALESTINE CURRENCY BOARD NOTES

by Jack H. Fisher, N.L.G.

"Where are the missing sixty seven 50 Pound Palestine Currency Board notes?" is the question I posed in my 1994 articles in the BANK NOTE REPORTER and THE SHEKEL. I confirmed from official sources in London that eighty two 50 Pound Palestine Currency Board notes had not been redeemed. The theory being that there are eighty two 50 Pound notes some place in the world for collectors. Only fifteen such notes were confirmed survivors known to me, so I sought information as to the whereabouts of the other sixty seven notes.

The official sources cautioned that there is normal destruction expected of some notes in all issues of currency from a variety of causes such as fire, floods, war and many other natural and man made causes. It being stated that it is a reasonable certainty that some of the 82 unredeemed notes were destroyed.

The 50 Pound notes confirmed by me were as a result of actually seeing the notes or obtaining photocopies. The total of fifteen notes so confirmed were set forth in my 1994 articles by date and serial numbers. Other notes had been reported to me from time to time without photocopies being made available. I did not include such reported notes in my list in that over the years various scarce to rare Palestine Currency Board notes were reported that turned out to be false reports. My report of survivor notes contains only confirmed notes.

It was after my 1994 articles that various individuals responded to my request for information and photocopies about 50 Pound notes in addition to the fifteen listed by me. Eight 50 Pound notes were reported to me from single and multiple sources in the United States, Israel and Middle East countries. Some individuals reported possible notes with leads for me to follow. Others had very specific information plus providing photocopies. These notes are the largest number of 50 Pound notes added to my research file in a long time. My up to date list of twenty three confirmed 50 Pound notes compiled as of March 1995 is as follows:

1927	A000065	A0000774*			
1929	A004356	A005593	A005611	A006262	A006990
	A008248	A008570	A009332	A009431	A010246*
	A012350	A014123	A015252	A015731	A015949
	A016036	A017111	A017123	A019138	
1939	A021820	A023317			

\* indicates in the Jack & Marion Fisher Collection.

"What are 50 Pound notes worth?" "What information do you have about recent prices paid for 50 Pound notes?" "What is a proper price for me to pay for a 50 Pound note?" These are difficult questions for me to answer in that I am a collector-researcher and I do not function as a currency dealer. Some 50 Pound notes were sold at auctions, but most notes known to me traded privately without the prices paid being confirmed.

Some 50 Pound 1929 and 1939 were offered to me in the late 1980s and early 1990s at prices ranging from \$5,000 to \$10,000. Auction information received by me is that 50 Pound 1929 A008570 was sold at a Dr. Wallach Auction in 1994 for "over \$13,000". It was reported that 50 Pound 1939 A021820 was sold at the Unistamp Auction in 1993 "for about \$9,000." I was advised in early 1995 that a 1929 50 Pound note was offered by a New York collector for \$13,000.

\$16,000 was the price asked by Shalom Renan in Israel in the late 1980s for his 50 Pound 1927 note with serial number A000065. My 1927 50 Pound note with serial number A000774 is a higher grade, so I did not purchase the 1927 note offered by Mr. Renan. My 1927 noye illustrates this article. These two 1927 notes are the only 1927 50 Pound known to me. I was curious about the ultimate sale or retention of the Renan note. Mr. Renan recently informed me that he sold his 1927 50 Pound note some time ago for his asking price of \$16,000. This and other information graciously provided by Mr. Shalom Renan is greatly appreciated.

I am still seeking information about the survival or the destruction of any of the 59 regular issue 50 Pound notes that remain unknown to me. These 59 notes are regular issue notes that are not specimen or cancelled notes. Individuals with any information about any 50 Pound Palestine Currency Board note not on my list of 23 notes are requested to share such information with me. Photocopies are requested. Please direct communications to Jack H. Fisher 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.



# ISRAEL'S & Money Medals UPDATE

by Dr. Gary P. Laroff

## Update #11: State Medals 1993 - 1994

This update to *Israel's Money and Medals* continues the State Medals Series where it left off on page SM-130 with the 1993 "Shavuot" issues, SM-151. The following pages, when removed or photocopied and inserted in the book after page SM-130, bring the state medals essentially up to date through page SM-138 and the 1993 - 1995 "Twelve Tribes" issue, number SM-164. Readers will note that SM-164 has not yet been officially released as a stand-alone medal, but is available in a set with SM-163.

Now that the State Medals have been brought up to date, additional pages will be issued when sufficient material is available to provide update pages which include both a front and back so that they can be conveniently filed away in your copy of *Israel's Money and Medals*.

This edition of *Israel's Money and Medals Update* is special in that it contains two series of state medals: The 100th Anniversary and Works of Reuven Rubin and the Twelve Tribes of Israel Series (first six medals of twelve). The Twelve Tribes series is not only attractive and commemorating an important subject, but is unique in that the medals are oval in shape. A number of difficulties had to be overcome to produce these extraordinarily beautiful medals.

*Israel's Money and Medals Updates* are researched and written by Dr. Gary P. Laroff, who is working closely with Sylvia H. Magnus on this effort. The content of the checklist tables are further reviewed for accuracy by Ya'akov Mead, J. J. Van Grover and others. The current method of providing eight pages in the center of *The Shekel* makes them easily removed. The copyright to the book *Israel's Money and Medals* is held by Arnold H. Kagan. The format, content and tables in *Israel's Money and Medals Updates* are copyright © 1995 Gary P. Laroff.

Correspondence on this column should be addressed to the author:  
Dr. Gary P. Laroff, P. O. Box 39, Tualatin, OR 97062-0039.

## Springtime Youth, SM-152



This medal was issued to be used as gifts and captures forever the happy years of youth.

Obverse: Head of a girl with a heart-like face and flowers in her hand. Hebrew inscription: "as arrows in the hand of a mighty man."

Reverse: Young dancing couple. "So are the children of one's youth (Psalms)" in Hebrew.

Edge: Israel state emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: obverse: Natan Karp; reverse: Shirley and Yehuda Levy-Aldema. Reliefs: Kretschmer. Mints: Tombac: Kretschmer; silver: Government Mint, Jerusalem.

<input checked="" type="checkbox"/>	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-152	1521-2599	1993	tombac	59	98		\$11.00
	SM-152a	2521-2371	1993	Ag/935	37	26		\$32.00

## 100th Anniversary and Works of Reuven Rubin SM-153, 154, 155

Reuven Rubin was born in Romania in November 1893, came to Palestine in 1912 to study, returned to Romania during World War I and in 1922 settled in Eretz Israel. This series of three different medals was issued to commemorate the centenary of his birth. Genuine lithographs of three works were chosen for the three different Rubin medals. The medals share a common reverse design.

## Elijah the Prophet, SM-153



Color lithograph depicting Elijah the Prophet as he is carried to Heaven in a chariot of fire drawn by horses of fire, and Elisha grasping the edge of Elijah's cloak.

Obverse: Color lithograph depicting Elijah the Prophet. "Elijah in the Whirlwind" in English and Hebrew.

Reverse: The artist's work "Saul and David," in relief.

Edge: "State of Israel," state emblem and metal fineness. Relief: Kretschmer. Lithography and color separation: Eli Garbel. Placing of Lithograph: Tigal. Mints: 22mm gold, 50mm silver, 70mm tombac: Kretschmer; 38mm gold, 26,, silver: Government Mint, Jerusalem.

<input checked="" type="checkbox"/>	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-153	1521-3707	1993	tombac	70	140	<1,660	\$33.00
	SM-153a	2521-3262	1993	Ag/999	26	10	<1,500	\$41.00
	SM-153b	2421-3505	1993	Ag/999	50	60	<1,000	\$83.00
	SM-153c	3521-3222	1993	Au/916.6	38	33.93	<830	\$590.00
	SM-153d	3521-3387	1993	Au/585	22	7	<1,500	\$142.00

### Jonah in the Whale, SM-154



Color lithograph depicting Jonah the Prophet in the belly of the whale in the depths of the sea. In the background, a ship and the sun.

Obverse: Color lithograph depicting Jonah and the Prophet in the belly of the whale in the depths of the sea. "Jonah" in English and an inscription in Hebrew.

Reverse: The artist's work "Saul and David," in relief.

Edge: "State of Israel," state emblem and metal fineness. Relief: Kretschmer. Lithography and color separation: Eli Garbel. Placing of Lithograph: Tigal. Mints: 22mm gold, 50mm silver, 70mm tombac: Kretschmer; 38mm gold, 26,, silver: Government Mint, Jerusalem.

<input checked="" type="checkbox"/>	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-154	1521-4703	1993	tombac	70	140	<1,660	\$33.00
	SM-154a	2521-4268	1993	Ag/999	26	10	<1,500	\$41.00
	SM-154b	2521-4501	1993	Ag/999	50	60	<1,000	\$83.00
	SM-154c	3521-4228	1993	Au/916.6	38	33.93	<830	\$590.00
	SM-154d	3521-4383	1993	Au/585	22	7	<1,500	\$142.00

### 100th Anniversary of the Birth of Rubin, SM-155



Color lithograph of Rubin's self portrait showing himself seated by his easel, in front of an olive tree and a white dove.

Obverse: Color lithograph of self portrait showing Rubin by his easel, in front of an olive tree with white dove. "Reuven Rubin Centenary 1893-1993" in Hebrew and English

Reverse: The artist's work "Saul and David," in relief.

SM-132

Edge: "State of Israel," state emblem and metal fineness. Relief: Kretschmer. Lithography and color separation: Eli Garbel. Placing of Lithograph: Tigal. Mints: 22mm gold, 50mm silver, 70mm tombac: Kretschmer; 38mm gold, 26,, silver: Government Mint, Jerusalem.

<input checked="" type="checkbox"/>	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-155	1521-5709	1993	tombac	70	140	<1,660	\$33.00
	SM-155a	2521-5507	1993	Ag/999	50	60	<1,000	\$83.00
	SM-155b	3521-5389	1993	Au/916.6	38	33.93	<830	\$590.00

### Liberation-4, SM-156



The latest version of the popular Liberation Medal, issued to celebrate the 45th anniversary of Israel's independence. (See SM-1 and SM-21 for previous issues and detailed description of design elements) Another design variety was issued for Israel's 40th anniversary as Liberation-3, SM-107 in 1988.

Obverse: Symbolic of Israel liberated, a Jewish farmer planting a sapling, a woman joyfully lifting up her child, a seven-branched palm-tree and two clusters of dates. Around the rim in Hebrew and English, "Israel Liberated 1948."

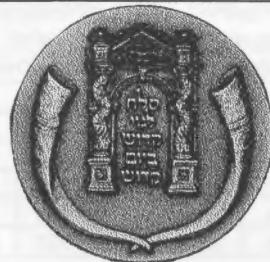
Reverse: Replica of a Roman sestertius (quarter of a denarius), struck in Rome in 71 C.E. with a palm-tree in the center and on the right, a Jewess mourning (Personification of Judea) seated on a cuirass. On the left, a captive bearded Jew standing with his hands bound behind his back. In the background, weapons. Latin inscription: "IVDEA CAPTA / SC" (Judea is captured / by decision of the senate). Around the border a chain (symbolizing captivity) and the inscription, "Judaea Captive 70 C.E." in Hebrew and Latin.

Edge: Gold: milled; silver: "State of Israel" in Hebrew and Latin, state emblem, serial number and metal fineness. Design: Roli (Rothschild & Lippmann); Relief: Tidhar Dagan. Mint: Gold: S. Kretschmer & Sons, Jerusalem; silver: Government Mint, Jerusalem.

<input checked="" type="checkbox"/>	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-156	2502-0261	1993	Au/750	18	4.4		\$22.00
	SM-156a	3502-0182	1993	Ag/999	26	10		\$103.00

### Yom Kippur, SM-157

The seventh in a series of Jewish Holidays medals. Yom Kippur, the Day of Atonement, is unique in its holiness (the "Sabbath of Sabbaths — a day of solemn rest" Leviticus 23:32). Yom Kippur is the only day of the year when worshippers in the synagogue wrap themselves with the prayer shawl (Tallit) for both the morning and the evening prayer. Therefore the prayer shawl adorns the inscription on the obverse of the medal.



Obverse: A tallit (prayer shawl), the words in Hebrew for "Repentance, Prayer and Charity" and "Yom Kippur" in English and Hebrew

Reverse: Gates of righteousness, based on a 14th century engraving. The Hebrew inscription "Forgive a holy people on this sacred day", 2 shofars.

Edge: Gold: milled, silver and tombac: state emblem, "State of Israel" in Hebrew and English, metal fineness and serial number. Design: obverse: Natan Karp; reverse: Ruben Nutels.

Relief: Kretschmer. Mints: Gold and tombac: Kretschmer; silver: Government Mint, Jerusalem.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-157	1521-0597	1993	tombac	59	98		\$14.50
	SM-157a	2521-0379	1993	Ag/935	37	26		\$33.00
	SM-157b	3521-0185	1993	Au/750	18	4.4		\$103.00

### The "Egoz" Ship, SM-158

From the turn of the century Zionist activities operated throughout the lands of North Africa (the lands of the Mahgreb). On December 14, 1947 three illegal immigrant ships from Morocco attempted to break the blockade of Israel's coastline. Between 1948 and 1955, tens of thousands, including most of the Jews of Libya, immigrated to the newly independent Israel. One exciting chapter involved the small ship "Egoz." The "Egoz" sailed to Gibraltar twelve times, until the night of January 9-10, 1961 when it was caught in a storm off the coast of Morocco and all forty-four of its illegal immigrant passengers drowned. Thirty-one years later, in December 1992, their remains were exhumed from the "Egoz" and reinterred on Mount Herzl in Jerusalem. The "Egoz" State Medal was issued in honor of this clandestine immigration and underground movement in North Africa and commemorates the glorious past of the Jews of the Mahgreb.



Obverse: Two Jews of Morocco beside a Mauresque Arch. "Clandestine and Illegal Immigration in North Africa" in Hebrew and French

Reverse: The "Egoz" ship in stormy seas, outline showing the coast of North Africa and Israel. "Le Navire Egoz" in Hebrew and French. "In memory of the forty-four." in Hebrew

Edge: "State of Israel," state emblem, metal fineness and serial number. Design: obverse: Amnon Ma'or and Pnina Moatte'; reverse: Amnon Ma'or. Reliefs: Kretschmer. Mints: gold: Government Mint, Jerusalem; silver and tombac: Kretschmer.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-158	1521-8707	1993	tombac	70	140		\$17.00
	SM-158a	2521-8505	1993	Ag/999	50	60		\$60.00
	SM-158b	3521-8248	1993	Au/750	24	10.36	<1,500	\$191.00

### "Twelve Tribes of Israel" Series -- Part I SM-159 - SM-164



The "Twelve Tribes of Israel" State Medals set new ground with a major new series. After acquiring the rights to reproduce the great Spanish artist Salvador Dali's unique "Twelve Tribes" art creations, the Israel Government Coins and Medals Corporation decided to break new ground and present the series of medals in a new way — in oval shape and in color. Acquiring the rights to the artwork and overcoming the difficulties of producing an oval medal are appropriate to the importance of the Twelve Tribes.

The Twelve Tribes refer to the division of ancient Israel. Ten of the tribes were named after the descendants of Jacob/Israel and his four wives, Leah, Rachel, Zilpah and Bilhal. The tribes of Ephraim and Manasseh were named after Jacob's grandsons, the sons of Joseph and Asnat. The Israelites remained organized along tribal lines until unified and strengthened under a monarchy, especially after David and his son Solomon centralized worship and government in Jerusalem.

Tradition claims that each tribe had its own symbol: a color, an animal and a flag, which identified the tribes in their camps and in battle.

In 1972, Salvador Dali (1904 - 1992) chose to celebrate the 25th anniversary of the State of Israel by producing a series of artistic renderings of the Twelve Tribes. The renderings are the subjects of the twelve medals in this series.

The common reverse of the twelve medals is a bas relief of the seven-branched menorah (candelabrum), based on a Dali etching. Around the menorah is a circle of joyful "Hora" dancers, a picture which symbolizes the State of Israel in its early, pioneering years. Details of common reverse and table of catalog numbers and statistics after SM-164.

## Tribe of Zebulun, SM-159



Zebulun was considered to be a tribe of sailors with their traditional symbol a ship. Dali's work as shown depicts Jacob's blessing: "Zubulun dwells by the sea-shore, his shore is a haven for ships, and his frontier rests on Sidon" (Genesis 49:13).

Obverse: Color lithograph of a sailing ship. "Zebulun" in Hebrew and English.

Edge: "State of Israel," state emblem, fineness and serial number. Design around lithograph:

Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Lithography: David Tamerin.

Reliefs: Tidhar Dagan. Mints: Gold: Credit Gold; silver and tombac: Hecht.

## Tribe of Reuben, SM-160



Dali's Reuben features the loyalty of this first-born son towards his mother, Leah. Reuben can be seen handing the red mandrake flowers (the traditional symbol) to Leah. "Reuven went in the days of the wheat harvest, and found mandrakes of the field, and brought them to his mother Leah." (Genesis 30:14).

Obverse: Color lithograph of a red mandrake. "Reuben" in Hebrew and English

Edge: "State of Israel," state emblem, fineness and serial number. Design around lithograph:

Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Lithography: David Tamerin.

Reliefs: Tidhar Dagan. Mints: Gold: Government Mint, Jerusalem; silver and tombac:

Hecht.

## Tribe of Joseph, SM-161



Joseph, the next to the youngest son of Jacob was the favorite one and a dreamer. Although the traditional symbol is both Egypt and fruitful bough sheaves, Dali chose the symbol of a unicorn based on Jacob's blessing: "Let the blessing come upon the head of Joseph, and upon the top of the head of him who was separated from his brothers. The firstling of his herd, grandeur is his, and his horns are like the horns of a wild ox" (Genesis 33:16, 17).

Obverse: Color lithograph of a unicorn. "Joseph" in Hebrew and English

Edge: "State of Israel," state emblem, fineness and serial number. Design around lithograph:

Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Lithography: David Tamerin.

Reliefs: Tidhar Dagan. Mints: Gold: Government Mint, Jerusalem; silver and tombac: Kretschmer.

### Tribe of Naphtali, SM-162



Jacob blessed the tribe of Naphtali by comparing it to a graceful deer: "Naphtali is a hind let loose, which yields lovely fawns" (Genesis 49:21).

Obverse: Color lithograph of a deer along-side the pleasantness of a young dancing girl. "Naphtali" in Hebrew and English

Edge: "State of Israel," state emblem, fineness and serial number. Design around lithograph:

Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Lithography: David Tamerin.

Reliefs: Tidhar Dagan. Mints: Gold: Government Mint, Jerusalem; silver and tombac: Kretschmer.

### Tribe of Dan, SM-163



Salvador Dali's illustration of Jacob's blessing: "Dan shall be a serpent by the way, an adder in the path, that bites the hors's heels, so that his rider shall fall backward" (Genesis 49:17).

Obverse: Color lithograph of a serpent. "Dan" in Hebrew and English

Edge: "State of Israel," state emblem, fineness and serial number. Design around lithograph:

Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Lithography: David Tamerin.

Reliefs: Tidhar Dagan. Mints: Gold: Government Mint, Jerusalem; silver and tombac: Kretschmer.

## Tribe of Judah, SM-164



Salvador Dali's illustration of Jacob's blessing: "Judah is a lion's whelp; on prey, my son, have you grown. He crouches, lies down like a lion, like the king of beasts — who dare rouse him?" (Genesis 49:9).

Obverse: Color lithograph of two crouching lions. "Judah" in Hebrew and English

Edge: "State of Israel," state emblem, fineness and serial number. Design around lithograph:

Ronit Berson. Sculpture of Medal Reverse: Mark Salman. Lithography: David Tamerin.

Reliefs: Tidhar Dagan. Mints: Gold: Government Mint, Jerusalem; silver and tombac: Kretschmer.

Common reverse of the series: Dali's "Menorah" and "Hora Circle" artwork in the "Aliya" series. "Salvador Dali" in Hebrew.

✓	Kagan #	IGCMC #	Year	Metal	Diam. mm.	Wt. gm.	Final Mintage	Issue Price
	SM-159	1521-7751	1993	tombac	75x60	140	<2,250	\$61.00
	SM-159a	2521-7606	1993	Ag/999	60x48	105	<1,250	\$131.00
	SM-159b	3521-7454	1993	Au/750	45x36	41.46	<650	\$786.00
	SM-160	1521-6755	1993	tombac	75x60	140	<2,250	\$64.00
	SM-160a	2521-6600	1993	Ag/999	60x48	105	<1,250	\$137.00
	SM-160b	3521-6458	1993	Au/750	45x36	41.46	<650	\$834.00
	SM-161	1522-8752	1994	tombac	75x60	140	<2,250	\$64.00
	SM-161a	2522-8607	1994	Ag/999	60x48	105	<1,250	\$137.00
	SM-161b	3522-8455	1994	Au/750	45x36	41.46	<650	\$834.00
	SM-162	1522-9758	1994	tombac	75x60	140	<2,250	\$64.00
	SM-162a	2522-9603	1994	Ag/999	60x48	105	<1,250	\$137.00
	SM-162b	3522-9451	1994	Au/750	45x36	41.46	<650	\$834.00
	SM-163	1523-6755	1994	tombac	75x60	140	<2,250	\$64.00
	SM-163a	2523-6600	1994	Ag/999	60x48	105	<1,250	\$137.00
	SM-163b	3523-6458	1994	Au/750	45x36	41.46	<650	\$834.00
	SM-164	1523-7751	1995	tombac	75x60	140	<2,250	\$64.00
	SM-164a	2523-7606	1995	Ag/999	60x48	105	<1,250	\$137.00
	SM-164b	3523-7454	1995	Au/750	45x36	41.46	<650	\$834.00

## The Cabbage Society by Peter S. Horvitz

Between 1780, and, perhaps, earlier, and 1814, and, perhaps, later there existed in the city of London an organization known as the Cabbage Society. It is believed that this group was a Jewish organization. All that we know about this group is derived from a series of tokens or medals that it issued in the years 1780, 1796, and 1814.

The reason I refer to these pieces as tokens or medals is that they bear no denomination and it is not clear what their purpose was. Small change tokens from this period are common, but these pieces are quite unusual. Perhaps they were intended as small change, but just as likely they could be identification pieces for members of the society, commemorative pieces, or something else.

The 1780 issues consist of English halfpenny and farthing-sized pieces struck in copper or brass. The obverse shows the words CABBAGE SOCIETY around a head of cabbage or cauliflower. There is a small star at the bottom. The reverse shows a flower with six petals. Around it is the inscription PURIM and 1780. These tokens were catalogued by Dalton and Hamer in their The Provincial Token-Coinage of the 18th Century (Middlesex, 1912-13) as No. 1005 (the halfpenny-sized) and No. 1149 (the farthing-sized). The issues of this year are extremely rare and no actual specimen was examined by Daniel M. Friedenberg for his book Jewish Medals from the Renaissance to the Fall of Napoleon (New York, 1970).

The second series of pieces appeared in 1796 and were similar in design to the 1780 issues except for the date on the reverse. These pieces are only struck in copper and appear in English halfpenny, penny, and twopenny-sizes. The halfpenny and twopenny-sized pieces are extremely rare. Friedenberg examined seven penny-sized pieces for his book. These pieces, which measure 32 millimeters, are catalogued by Dalton and Hamer as No. 227. The halfpenny-sized pieces, measuring 28 millimeters, are catalogued by Dalton and Hamer as No. 1005, the same listing as the 1780 issue. The twopenny-sized pieces of this year are not catalogued by Dalton and Hamer. There also exists a rare variety of the penny-sized piece, with the edge inscription AN ASYLUM FOR THE OPPRES'D OF ALL NATIONS appearing under the diagonal reading of the edge. This piece is catalogued as Dalton and Hamer No. 227a, and was not examined by Friedenberg.

The third series has a similar obverse to the two earlier issues, but the reverse has only the large date 1814 in a wreath formed from a branch of laurel with berries to the left and a branch of palm to the right. The word "Purim" does not appear. This issue is only struck in brass in the twopenny-size (37 millimeters). Friedenberg examined one specimen of this issue.

Friedenberg speculated on the purpose of these pieces on the basis of the edge inscription found on a few examples of the 1796 issue, an edge inscription intended by Thomas Spence, the manufacturer of the pieces, for another token, one depicting George Washington. But Friedenberg knew of this inscription only through its listing in Dalton and Hamer. If he had examined an actual specimen, he would have seen that the inscription is very hard to read, practically hidden by the slanted reading and that the rare examples that bear it could only be errors, planchets that fell into the wrong hopper.

William M. Rosenblum recently suggested that the society might be a body of tailors and he points out that the word "cabbage" can refer to left over cloth which the tailor takes. ("Cabbage" is even an old slang word for tailor.) There are two problems with this theory. First, Rosenblum presents no evidence that as early as 1780 a substantial number of London tailors were Jewish. (The presence of the word "Purim," which has no significance in the English language outside of its meaning as the name of a Jewish holiday, is convincing proof of Jewish origin.) But even if this could be proved, it is absurd to think that a group of tailors would use the word "cabbage" to describe themselves, as the term is strictly pejorative and indicates thievery. It would be like an organization of physicians calling themselves the Quack Society or a group of lawyers with the title of the Shyster Society. It is simply not possible.

Two customs of Purim may have something to do with our tokens. The celebrations of the holiday are often riotous. It is a joyous festival, filled with noise and drinking. In 1783, the governors of the Spanish-and-Portuguese congregation of London requested assistance of the civil authorities to help quell noisy demonstrations.

The holiday is also one dedicated to the giving of charity. In the very same synagogue, three silver plates were passed among the congregation and each member was expected to donate the equivalent of half a shekel of silver. The first tray was borne by the Chief Rabbi, this was for the poor. The president of the congregation bore the second tray, which was for the maintenance of the synagogue and other communal institutions. The third tray was born by another dignitary and this was to buy sachets of sacred soil from Eretz Israel, to be buried with the dead.

Our tokens could be related to either the wild revels of the holiday or the giving of charity. Either of these require money, though why a special money had to be struck for the occasion is not clear. From 1961 to 1962, the State of Israel struck special coins with the denomination of  $\frac{1}{2}$  lira, for charity purposes. But these tokens do not indicate the denomination and they vary in size and weight.

I would like to point out that there may exist a pun involved in the name of the society. The Hebrew word for cabbage is cherub. The same word is also the name of a kind of angel. Two cherubs (or cherubim) sat on the Ark of the Covenant. Could the real name of

the society be the Cherub (or Cherubim) Society or Chevra Cherubim?

The ancient Jewish coinage often depicted plants: the three pomegranates, just forming, of the First Revolt shekels and half-shekels; the palm branches of Herod Antipas; the lulav and etrog of Bar Kochba. The simplicity and dignity of these mysterious tokens form a unique bridge between these ancient coins and those of modern Israel.



## An Unknown Templer's Token by Shmuel Matalon

Meir Shmueli, who died a few years ago in Tel-Aviv at the age of 85, was one of the foremost collectors of Judaic coins, banknotes and tokens. His persistence to unearth unknown numismatic items, during decades, led him to all corners of the country. His efforts were continuous and fruitful. The peak of his endeavors was the discovery and research of the CYPRUS CANTEEN CHITS. He succeeded in putting a hand on them, and it was no easy task. He did not rest until he found all 3 different types of these chits. He also specialized in transportation tokens, of which he had a most important collection, with some unique items. The information about this previously unknown Templer's token was supplied by Shmueli.

The token originated from Sarona, the name of a German colony to the north of Jaffa, which was founded in 1871. (Tel-Aviv did not exist at the time, being founded later in 1909).

The founders of Sarona were German members of the TEMPLERS' organization, headed by theologist Christoph Hoffman and the priest Adam Miller. Templers also established German colonies in other parts of Palestine.

During World War II, the Templers were considered enemy aliens by the British Government which ruled Palestine territory under the Mandatory law, and were deported. The colony was taken over by the British for their military needs. Today, this area of Sarona is included within the borders of Tel-Aviv and it is called HAKIRYA, accommodating offices of the Government of Israel.

The token is identical on both sides. It was discovered struck in both bronze and white metal. The size is 22 mm.. According to the late Meir Shmueli, who was a serious and accurate researcher, this token was used in the colony of Sarona by member of the German community for medical treatment. The legend is in German language, KURSAAL, 1 F which translates to: Treatment Hall - and the denomination is 1 Franc.

This token is an important addition to the different series of Templers' Church tokens and the tokens issued by various Templer merchants, which have been given a basic place in the numismatic history of the Holy Land.



**HAYIM NACHMAN BIALIK**  
**by Abraham Goldberg**  
**originally published in 1938**

HAYIM NACHMAN BIALIK was born at Radi Zhitomir, Russia in 1873. He died at Vienna in 1934. He was the Poet Laureate of Hebrew literature in our era and restored the pristine beauty of the style of the Bible and Halevi and Gabirol to modern Hebrew verse. Although his most published poem "To the Bird" was of a lyrical nature, he excelled in the epic rather than in light verse. He was profoundly inspired by the poetry of Jewish life and conveyed it in inimitable directness and freshness to the reader.

Bialik's enthusiasm for the Jewish past and its treasures led him to collect, together with his friend Ravnitzki, the legends and tales of Rabbinic literature and to present them in simplified language to the modern Hebrew reader. He also made accessible in new editions the poems of the chief exponents of the poetry of the "Golden Age of Hebrew Literature" in Spain.

From the time he settled in Palestine (1922) until his death, Bialik labored indefatigably to popularize the Hebrew tongue. He established the "D'Vir" Publishing Company that issued about one hundred volumes of past and present classics as well as translations, some of them by Bialik himself, of the classics of world literature.

Bialik was the spiritual center of the "Yishuv" and its inspiration. He enriched its life by introducing such significant celebrations as the "Oneg Sabbath" and other festivities rooted in Jewish tradition and suffused with the spirit of modern Palestine.

At the very moment when J.L. Gordon, the eminent Haskalah poet, predicted that Jewish escapist tendencies were bound to result in the disappearance of Judaism, and asked the despairing question: "For whom do I toil? Who knows whether I am not the last among the Hebrew poets?" a young Hebrew poet was panoplied for his flight into fame and the creation of a new era in Hebrew literature.

In order to understand a poet it is not enough to know his country; one must attune one's ear to the melody of his era. Although the great poet transcends his time, being ageless and immortal, he belongs to all of mankind by virtue of his universality. At the same time he remains the son of his generation and the scion of his country; time and space impress their indelible stamp upon his verse.

The great Bialik was no exception. He lived in an age of transition and change, a time of chaos and general upheaval. The light of Hassidism, which had cast its bright glow upon the generations immediately preceding Bialik's, was losing its luster. Hassidism had degenerated into Tsaddikism, a convenient reservoir for mediocre rebbes with illustrious ancestors. In Bialik's youth the Haskalah was still in its full vigor and brilliancy, and it left its impression on him

for the rest of his life, although he lived to see its fatal bankruptcy. The Haskalah did not fulfill the hopes of its followers; it did not liberate the Jewish masses but added new hurdles to their old confusion. The Beth Hamedresh which inspired in Bialik "fruitful thought, gloomingly fresh logic, and an undivided heart that keeps on hoping even when the feet are stumbling," the Beth Hamedresh which resounded with holy melodies and ardent voices that lifted the soul to the very heavens, this sanctuary of the Jewish spirit became desolate in Bialik's youth. One by one, the worshippers and students would stay away, and before long the Beth Hamedresh was like the empty nests of migratory birds that spend the winter in southern climes. The decline of the Beth Hamedresh was partially offset by the ascendancy of Zionism, but early Zionism too was primarily negativistic, being a product of despair and disillusionment.

It was at such a time that Bialik began to sing his songs, a period which he himself described as "an age of Tohu Vavohu, a time of the obliteration of distinctions; an era of end and beginning, destruction and reconstruction, of old age and youth. And we, the children of this age of transition, worship, consciously or unconsciously, the gods of both extremes."

Bialik was the typical son of this age of transition, and so he could not become the poet of the Jewish national renascence. A witness to the desolation of the Jewish scene, he lacked belief, and as a result his heart was consumed by profound sadness and despair. He could not rid himself of this melancholy and never succeeded in losing himself in sanguine optimism. Bialik was the national Jewish poet, but he was not the poet of Jewish nationalism, a distinction with many implications.

In later life Bialik freed himself of the Haskalah concept that Jewish salvation depends solely upon the individual, and came to understand that the Jewish tragedy is not only the tragedy of individuals but that of the entire nation. The individual suffers as a member of the collectively, and since there is no escape from Jewishness he must, together with the entire Jewish people, strive for a solution of the Jewish problem. Bialik felt deeply for his people and Jewish tragedy is an ever-recurring theme in his poems. But he was too virile to exhaust his strength in mere laments, and he raised his voice to criticize and chastise. His trend of thought was: the Jews suffer in the Galuth; the Galuth is the cause of their plight; but the Jews themselves are responsible for the duration of the Galuth.

A consuming bitterness took possession of the poet, and he stormed and railed against the people whom he loved with a deep and ardent devotion. He chastised and castigated, pouring out the poison of his disappointment. He raged against the world that dealt so cruelly with his people in naming words, and derided the "atrocious lie" and "grim tragedy" of civilized mankind's boast of progress and humanity.

But the fury which he visited upon mankind was only a weak echo of the wrath which he poured out against his people for being so patient and submissive. Writing of the Kishinev pogroms in "The City of Slaughter" he was less enraged over the cruel murderers who ruthlessly slaughtered innocent Jews, than over the submissiveness of his own people. Calmly and objectively Bialik records the atrocities committed by the Russians, then in the stanzas describing Jewish helplessness at the hands of the pogromists he erupts in ferocity and despair. Bialik considered the pogrom a lesser tragedy than that "their spirit is dead...and they are forsaken by God." This was the tragedy for which he mourned and sorrowed.

Bialik rebelled against the fact that the Jews have become reconciled to their fate in the two thousand years of their exile. He refused to believe that the Galuth, and not the Jewish nation, was to blame for this acceptance. In his despair he referred to himself as the prophet of doom. He was not a prophet of doom, he was the creator of a new epoch of Hebrew poetry, the pioneer and mentor of a new generation of Hebrew poets. He was a national poet, the timeless voice of the soul of his people, the articulate expression of its very essence and being. His verse echoes with everything that agitated his people; it is the repository of their eternal and undying soul.

Like the prophets of old, Bialik seemed from his very childhood to have been destined to be the exalted singer of his nation. He symbolized, as it were, the fate of his people, their poverty, their misery and their heart rending plight. He was born to poor parents and grew up in a home where want and hunger were ever present. Is it any wonder that he became especially alert and sensitive to the tragedy of his people.

In one of his poems Bialik described a Sabbath night in his childhood home as he remembered it. There was no wine and no Sabbath loaf on the table. The silver candlesticks were in pawn and the Sabbath candles stood in small candle-holders from which the wax dripped on to the table. His mother, weighed down with sorrow, listened apathetically to the Shalom aleichem, the traditional greeting extended to the Sabbath angels, while his father, ashamed and depressed, cut the black bread and the herring into small pieces. No sooner was the poor repast concluded than they began, still hungry - but with burning hearts, to chant z'miros.

Hunger and want, but also joy and song on the Sabbath! Poverty-stricken Jews, yet princes, who felt the touch of protecting angels when they walked from the House of Prayer to their poor dwellings! Pawned candlesticks, but the candles threw mysterious shadows on the walls! Poor they may have been, but those who dwelt in such a home felt rich in spiritual blessings!

Bialik's childhood home and surroundings were perfect symbols of the precarious existence of the Jewish people. The father died when Bialik was a mere child. But to be orphaned in a small Eastern



### TEN ISRAELI POUNDS

**Size:** 160×82 mm.

**Dominant colour:** Yellow-ivory.

**Front:** Portrait of Chaim Nachman Bialik; the denomination "Ten Israeli Pounds" and "Bank of Israel" in Hebrew.

**Back:** Bialik's home in Tel-Aviv; "Bank of Israel" in Hebrew, English and Arabic.

**Watermark:** Profile of C.N. Bialik

**Security thread:** On the left-hand side of the note.

**Colour of numbering:** Black in one series, blue in another, and green in a third series.

**Signatures:** Governor of the Bank David Horowitz; Chairman of the Advisory Council Y. Chorin.

**Design:** Prof. Masino Bessi and Prof. M. Baiardi, Italy.

**Year:** 1968.

**Date of issue:** August 6, 1970.

**Ceased to be legal tender:** March 31, 1984.



European village meant to acquire a whole town of foster-fathers. Everybody would take an interest in the orphan and feel called upon to guide and advise him. Bialik's mother bore her poverty with pride. She stood in the market from early till late to earn a few coins. Watching her waning strength the young Bialik tasted the full bitterness and tragedy of life in his early childhood. His mother's widowhood and his own orphanhood determined Bialik's psychology throughout his life. Any tragedy or calamity was symbolized either as "widowhood" or "orphanhood." In singing of the tragedy of his people he would invariably use metaphors drawn from the sad life of the widow and orphan.

Bialik was a restless man. Even at night he could not find calm and repose; the awareness of his brethren's tragedy robbed him of his sleep. How could he lie comfortably when his people was homeless under foreign skies? How could he rest when the world heaped so many tribulations and sufferings upon his people? His brethren had neither rest nor respite; how then could he enjoy the comforts of his couch?

On rare occasions, in the spring, the sweet enchantments of the season would weave their golden threads about him and his heart would feel light. Birds chirped and the morning breeze played before his window. His heart was stirred and his eyes took delight in the radiance of the sun. For a while he would listen to the wind... but soon the darkness would return, the darkness that was symbolic of the Jewish tragedy. His every thought and emotion became expressive of Jewish hopes and disappointments, Jewish joy and sadness. His fate and destiny were indissoluble bound up with the lot of his nation. He was the Jewish national poet, and so his muse was always sad and melancholy.

In order to fathom the depths of Bialik's poetry the reader must abandon himself to its fury. Its power captures the heart and churns the soul. Bialik's passionate stanzas, boiling like the sea to break finally on sun-drenched shores, cannot fail to stir the reader profoundly. Those who sorrow for their people's tragedy will find in Bialik an articulate voice for their own agony.

Human psychology is complicated and man's emotional life is full of mysteries. Sadness and joy flow from the same source; there are no sharp boundaries and distinctions setting them apart. It is nevertheless true that tragedy is a more powerful artistic impulse than joy which flows from satisfaction and satiety. Bialik lifted the Jewish tragedy to its highest artistic possibility and perfection. He poured it into eternal moulds to stir for all eternity the hearts of the sons and daughters of his people and to arouse all men of good will to the realization of the Jewish tragedy.

# How Many Prutot in a One New Sheqel?

by Shmuel Aviezer

"Prutot", as is known, is the plural of "Pruta", the name of the smallest denomination in the first series of Israel currency issued in early 1949.

Since that time the Israeli currency has undergone several reforms due to inflation and other technical necessities. In order to answer the question in the title, we shall proceed in the following manner:

The current one new sheqel, first introduced in September 4, 1985, equals one thousand (old) sheqalim; this, as a result of dropping three heroes from the sheqel denomination.

One (old) sheqel equals ten pounds (lirot); this change was the result of the February, 1980, reform when the pound (lira) was annulled and the sheqel introduced as the new name of the Israeli currency. Thus, the one thousand sheqalim equals ten thousand pounds (lirot).

As the pound (lira) was composed of one hundred agorot, the above mentioned amount sums up to one million agorot.

When the agorot were first put into circulation beginning 1960, they came to replace the prutot, exchanging one agora for every ten prutot.

Therefore, that naughty, tiny and evasive current one new sheqel coin comes to equal ten million prutot!

Considering the weight of one pruta, 1.3 grams, this quantity of prutot weighs 13 tons!

What opulence!

1 Pruta 1949

Metal: Aluminum  
Edge: Plain  
Weight: 1.3 gm.  
Diameter: 21 mm.  
Mint: I.C.I.  
Mintage: 2,685,000  
Die Variety: Pearl

1 Pruta 1949

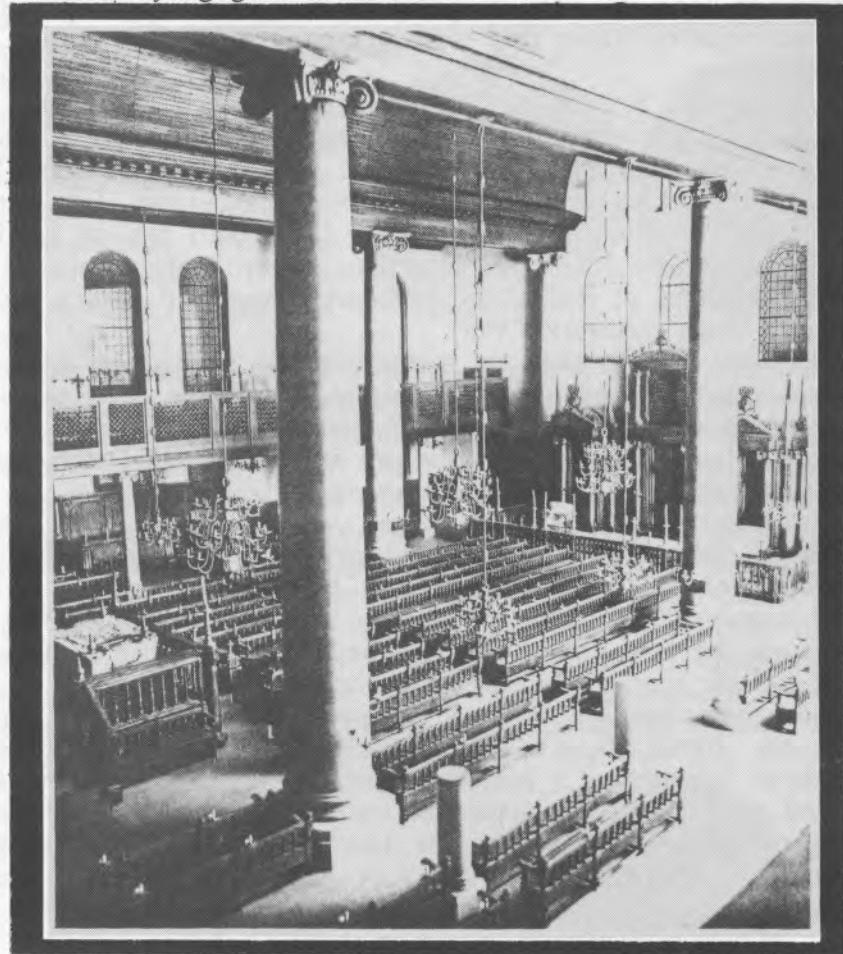
Description as T3  
Mint: M.B.L.  
Mintage: 2,500,000  
Die Variety: Without  
Pearl



# Amsterdam's Portuguese-Jewish Synagogue

by Galina Vromen

Amsterdam's Portuguese-Jewish Synagogue, one of the world's oldest synagogues still in regular use, is in near collapse and must undergo restoration to avoid closure. During special services, the elegant 17th century building with its monumental *Ark* and its *Bimah* of Brazilian rosewood, its twelve mammoth columns and sand strewn floor is illuminated inside with 613 candles, one for each of the Mosaic Commandments as members of the 600-strong congregation gather for prayers as their forefathers have since they arrived in the Netherlands in the 1590s. The tall imposing building, which can seat two thousand people, dates from 1675 and historically is one of the most famous synagogues in the world.



But the roof leaks. The women's gallery is slowly coming loose and could tumble down onto the separate men's prayer area below.

Two years ago, a large lantern by the entrance fell from the wall during a wedding, narrowly missing a guest. "If it's not restored soon, it will be over for the synagogue," said Koos Valk, project manager for the restoration. "People lost so much in the war and if they lose the synagogue too it would be a real pity," he added, referring to the Nazi occupation of the Netherlands, which reduced the 120,000 strong Dutch Jewish community before the war to about 30,000.

Located in the former Jewish quarter near the city center, the synagogue was opened in 1675 by Jews whose families had fled the Inquisition in Spain and Portugal during the 15th century and arrived in Amsterdam about a century later. They became known as Portuguese Jews, dropping all reference to any past in Spain in order to avoid suspicion among the Dutch, who had fought a long independence struggle against Spain. They thrived in Amsterdam's tolerant atmosphere, rising to prominence in trade, printing and the diamond industry. Later they were joined by Jews from eastern and central Europe.

A foundation, Friends of the Portuguese-Jewish Synagogue, has been specially formed to raise the 7.5 million guilders (\$4.3 million) needed to renovate the building. Some four million guilders (\$2.3 million) is expected to come from government funds for historic monuments. Another 800,000 guilders (\$462,000) has so far been raised from private donors. By appealing to Jewish groups abroad and Dutch companies at home, the foundation hopes to secure enough money to begin restoration work.

"We don't want to make the restoration just a Jewish issue because this community played a very important role in the development of our (Dutch) economy," said project spokeswoman Birte de Groot. "There's a huge piece of Dutch culture here, a part of Dutch history that is of interest not only to the Jewish community."

The construction of the synagogue, which began in 1671, was a symbol of the prosperity of the Portuguese Jewish community. The square shaped building is unpretentious, but it is large enough to hold 2,000 worshipers. Dozens of copper chandeliers hanging from the ceiling are the only decorations, illuminating the wooden roof beams above and the simple wooden benches below.

The building managed to survive destruction during World War II when the Dutch declared it a national monument. The Nazis considered using it as a gathering point for deportations, but later changed their minds. It stands at the far end of Jodenbreestraat, facing the gutted remains of the two old Ashkenazic synagogues destroyed by the Germans. In recent decades, the construction nearby of an underground railway and a new opera house have caused the soft ground beneath the synagogue to shift and the walls to tilt.

The building, at the center of a courtyard, is enclosed by annexes which include a traditional ritual bath house, known as a mikveh,

and a mortuary. One annex contains the Etz Chaim (Tree of Life) Library, which holds many rare volumes of religious commentary and historical material on Jews from the Iberian peninsula.

The library will also undergo restoration and should be climate controlled to save many of the books.. In the synagogue itself, rotting wooden benches will be replaced, rusting window frames changed and the roof repaired. To avoid further tilting, the synagogue's walls and the hundreds of underground pillars holding up the building will be reinforced. The restoration work is expectated to take about two years.

But even when the building is renewed, the community will continue to use a small prayer room in an annex for winter services because there are no plans to install heating in the synagogue. Heating is expensive and would ruin the woodwork, but these are not the only considerations. As Mr. Valk explained. "We want to restore the synagogue, not renovate it. No heating or electricity will be introduced to keep it all authentic."

A medal was issued in 1875 to commemorate the second centenary (200th year) of the founding of the Portugese-Jewish Synagogue in Amsterdam by the festivities committee. It was struck in silver, bronze and pewter.

Of special interest also is a medal, issued in 1915, struck in silver and bronze, on the 3rd Centenary of the Dotar-fonds of Amsterdam. The Brotherhood of the "Santa Companhia de Dotar Orphas e Donzelas", colloquially called ",Sortes", (i.e. chances) founded in 1615 by the first Chagam, Jozef Pardo, is of great importance to the Portuguese-Jewish community. Although it counted but 20 members at its founding, by 1683 it had grown to 400 strong, and owned a capital of fl. 50.000.- Each year at the festival of Purim Susan, on the second day of the festival, the age old ceremonial is observed. The Council of the Brotherhood, standing before the Chagam in the Synagogue, chooses by lot a certain number of maidens to whom a marriage dot is presented. One of the conditions of its acceptance is that the marriage shall be celebrated with a Sephardic Jew.



## E M I L

by George Prager

We just landed few hours ago on the beaches some 40 kilometers south of Salerno, in Italy. We left Tripoli (Libya today) some days ago by a convoy of Allied landing craft, sailing toward Italy in a zig-zag pattern to avoid enemy bombings and submarines.. We had to land at early dawn, in the semi-darkness to minimize the danger of the Luftwaffe bombardment, but light enough to land on the beach, not to get lost in the darkness. We tied our boots together and hung them on our shoulders together with our rucksacks and rifle and trudged barefoot in the water till we hit the beach. Slowly the sun climbed up over the horizon. It was a pleasant, warm early September morning in 1943.

We were part of Montgomery's British 8th Army, coming to help General Clark's American 5th Army, which sustained heavy casualties on landing in Southern Italy, and was now trying to reorganize between Salerno and Naples. We were a Jewish Company of truck drivers who had enlisted "voluntarily" for the "duration" in Sarafand, Palestine to fight the Nazis.

After several hours of marching we arrived to a clearing in the woods, where our trucks (lorries in British Army lingo) were waiting for us. The last time we saw them was in Alexandria, Egypt, before we sailed to Tripoli for the so called infantry training. Our trucks were shipped direct from Egypt after waterproofing and modifications and had arrived in Italy only a couple of days before..

Toward evening we arrived at Salerno, a city devoid of its people. Everyone escaped to the surrounding mountains. The city was bombed out with very few houses intact and inhabitable. We were warned not to go into private homes as they are boobytrapped by the Germans. Many American soldiers paid with their life or limb. We had no place where to stay so we slept in the back of our trucks.

We began the operation to move food, jerricans of petrol and crates of ammunition to the front, northward to south of Naples. The roads were already cleared already of mines, left behind the "Jerries", but all the bridges were blown up, and temporary crossings were put up. The terrain between Salerno and Naples is mountainous with dense woods, beautiful valleys and spectacular gorges. We slept, ate, washed and sat on these lorries for weeks. The food was horrible, everything from cans, mostly greasy meat (bully beef) and no bread as army bakeries were not yet set up. We had not seen fresh vegetables, fruit or fresh bread in weeks.

After a few months the convoying came to a halt. Naples was taken by Allied forces and the front moved north toward Monte Cassino. Our company was partially billeted in the local high school and another large unfinished building, which had no doors or windows. The November weather turned cold, drizzle, winds and dark clouds.

By this time I was promoted to Procurement Sergeant, in charge of the kitchen and food supply. My job was - what many of my friends envied - to pick up each morning the daily rations for our company and deliver it to the different platoon kitchens. I had a truck driver but the distribution was my main headache. Each cook wanted more than his allotted share, lying about the number of soldiers in their unit. Slowly conditions stabilized in Salerno and the population started to return. Poverty, lack of food and shelter was evident everywhere.

A custom came into effect, that every lunchtime and suppertime dozens of children with pots or just tincans in their hand converged around the kitchen. After the meal, all the leftovers were distributed among them. This went on day after day, week after week. Each of us now had his favorite child, 6 - 8 year old girls or boys, with engaging smiles and "grazie" on their lips. We gave them chocolates and candies which they took eagerly. We loved these kids, they were beautiful, cheery and they brought sunshine into our lives.

One day a man about 30 appeared among the children during the lunchtime meal. He spoke Italian with a strange accent. The cooks started to question him and found he was a Hungarian Jew named Emil, just released or escaped from an Italian concentration camp. The cooks could not understand him well and brought him to me for questioning since I spoke Hungarian.

He told me he had lived Italy for almost 10 years, studied to be an engineer, but some time ago he was taken away by the carabinieri (police) and put into a concentration camp. He was undernourished and hungry, shivering in tattered summer clothes. I fed him, gave him a warm army shirt and told him he could return, which he did twice every day. He said he made his livelihood repairing clocks, watches, and radios.

One day he noticed my watch was running slow. He suggested that he could clean, oil and adjust it for 15 Lira. I agreed and gave him the watch and handed him 15 lira similar to the notes illustrated... That was the last time I ever saw Emil, my watch or the 15 lira... He just disappeared like a grey donkey in the dense fog.



# Beit Haam Share Certificate by Shmuel Matalon

Over the past fifteen years or so, scripophily, a name coined for the collection of old bond and stock certificates and early fiscal documents, has developed into a fast growing collecting pastime. This hobby has a wide variety of collecting themes to pursue - countries such as Czarist Russia, or China, shipping lines, tramway companies, mining, oils, banks, railroads, automobile manufacturers - endless possibilities. Shares or certificates of Judaica content are in the forefront of this author's collecting.

The Hebrew words "Beit Haam" literally translates to "People's House", a building which can accomodate various kinds of public gatherings such as lectures, theatrical, musical or other performances.

Recently, a beautiful financial document, with a large Magen David in the center, has surfaced which here-to-for had not been known to exist. It is a loan certificate issued by the Association of Beith Haam in Prague, Czechoslovakia in 1929. The amount of the loan certificate is 500 Krones. The money collected was to be used for building a Jewish people's house in Prague. Since it was issued as a loan, the amount of 500 Krones was to have been repaid during ten years.

The Jewish community of Prague is one of the oldest in Eastern Europe, probably founded in the first century. Prior to World War II, some 36,000 Jews were inhabitants of the city; today only a few thousand remain. It was a very important community, spiritually, culturally and religiously, maintaining the oldest synagogue in Europe, The AULTNEV" founded some 700 years ago. The synagogue exists today, and is the subject seen more than any synagogue on picture postcards.



**CLUB**



**BULLETIN**

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**INS OF CLEVELAND** - The February meeting was held at the home of Sanford Brown. A videotape on the Judah Magnes Museum's 25 plus years, entitled "Great Jewish Americans Hall of Fame" was the special program feature. This presentation of the museum's medals shows the history and background of each particular piece. Name of the club newsletter is "The Agora", and Fred Ross is the editor.

**INS OF LONG ISLAND** - Exhibit topics for the January meeting were Jerusalem, Masada, Herod and new acquisitions. For the February meeting, the topics were my other hobby, my oddest coin or medal, and what is it. Meetings are held the third Thursday of the month at 7:30 p.m. at the Syosset Library.

**ISRAEL COIN CLUB OF LOS ANGELES** - The February meeting, the first of 1995, was held at the club's new meeting place at the Beverly Hills Senior Housing Complex. Ben Abelson presented a slide program entitled "Jewish Medals of Interest" for the program. Nearly everyone in attendance had an exhibit to show. Meetings are held on Sunday, every other month on even numbered months, beginning at 1:00 p.m.

**INS OF LOS ANGELES** - A slide program entitled "Jewish Medals of Interest", produced by Stanley Yulish, was presented at the February meeting. A noteworthy item found in the club newsletter was the mention that at the recent NASC Awards Banquet held in February, "The Oracle" tied for second place as the NASC Best Club Newsletter. Other awards presented to club members were: the Karl Brainard Literary Award presented to Murray Singer, and the prestigious Richard P. Goodson trophy was presented to Dr. Walter Ostromecki. Congratulations to the lucky award and trophy recipients and to the duo editors, Murray and Syd Singer. Meetings are held monthly on the third Thursday beginning at 8:00 p.m.

**INS OF MICHIGAN** - Member Herb Klaschka related his personal experiences of what it was like to live in Hitler's Germany at the January meeting, covering his 'Remembrances' of Kristalnacht. For the February meeting, viewing and discussion was held on the new catalog from William Rosenblum featuring over 550 items from the "Dr. H. Saul Sugar Collection of Ancient Judean Coins." Dr. Sugar was a longtime member of INSM. Discussion and plans are in the works for a special dinner to celebrate the club's 25 years. Meetings are held the fourth Tuesday of the month beginning at 8:00 p.m.

**INS OF NEW YORK** - Exhibit topics for the February meeting were: 25 Agorot, 1/2 and 1 pound modern, Bar Kochba coins with Jerusalem and silver coinage, 1971 10 pound and 1968 Jerusalem commemoratives, Rothchild, Balfour, Eshkol, B'nai B'rith, and ZOA medals or tokens. For the March meeting, British Mandate - errors in the Agorot series, Palestinian Arab and Crusader modern, - Judea Capta Roman ancients, Palestinian Currency Board Notes paper, 1958 Law is Light and 1960 Degania commemoratives, Blockade Runners, Sinai, Israel Liberata medals or tokens, and Purim miscellaneous. INSNY's meetings are held on the third Tuesday of the month beginning at 7:30 p.m.

**SAN DIEGO STAMP & COIN COLLECTORS** - This group meets the second Thursday of the month beginning at 2:00 p.m. at the Rancho Bernardo Jewish Senior Center in Poway. An AINA slide program entitled "Coins and Medals that Reflect Jewish History and Traditions" was shown at the December meeting. "The Many Faces of Liberty on U.S. Type Coins" was the program subject at the January meeting. For February, it was show and tell.

**WESTCHESTER ISRAEL NUMISMATIC SOCIETY** - Study of coins from the period from the death of Alexander the Great until the start of the Hashmonean dynasty, roughly 320-130 B.C.E., was held at the February meeting. Study time frame for the March meeting was 130-37 B.C.E., covering the reign of the Hashmonean Dynasty, which lasted a mere 100 years. Meetings are held the first Wednesday of the month at 8:00 p.m.

**COMMENTS FROM DJS** - Was sorry to hear that the AINA tour had to be cancelled; November, 1996 sounds like the new date. All correspondence is up to date; thanks for your inquiries. Please attend your INS club meetings. Be well, be happy.



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